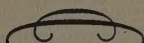


The Church Peace Union

(Founded by Andrew Carnegie)



*Report of
The Secretaries and the Auditors
for the year 1952*



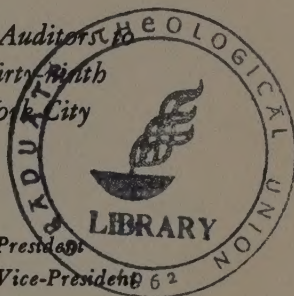
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The Church Peace Union

(Founded by Andrew Carnegie)

*Report of the Secretaries and the Auditors to
the Board of Trustees at the Thirty-Ninth
Annual Meeting held in New York City
January 22, 1953*



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THE THIRTY-NINTH ANNUAL MEETING

BOARD OF TRUSTEES

OF

THE CHURCH PEACE UNION

JANUARY 22, 1953

REPORT OF THE GENERAL SECRETARY

HENRY A. ATKINSON

It is my privilege as well as responsibility to present the reports of myself and associates to this Thirty-ninth Annual Meeting of the Board of Trustees of The Church Peace Union.

The Board was organized in February, 1914, and the records of its activities since that date constitute not only an informative, but a valuable year-by-year record of efforts to promote peace and understanding between the nations.

The cynics may well point out failures, but our answer is that we have not merely cried, "Peace, Peace," when there is no peace. Even when the going has been hard and difficult, we have not given up the struggle. Mr. John Foster Dulles in 1939 wrote a book entitled "War, Peace and Change," which had a wide circulation. His thesis was that "to resolve human conflicts peacefully requires suitable personal attitudes and suitable organized relationships. In the field of international relations, however, neither ethical attitudes nor political agencies yet exist to implement the process of necessary peaceful change." He then went on to argue that changes are inevitable, but the nations must find peaceful means of bringing them about. While it is true that great changes have been brought about by armed forces, the cost has always been too great. Today — with the use of the bomb and other deadly weapons — there can be only utter destruction ahead.

At the end of World War II there was an unanimous agreement that the world needs and must create a strong international organization pledged to save mankind from the miseries and destruction of another war. It was also agreed that adequate agencies should be set

up to work out the plans which would lead ultimately to world agreement and make of the scattered, divided nations "one world" with ethical attitudes and political agencies to work for human betterment. The United Nations is our best hope today to save the peace. It must be to all of us the basis of our plans, our programs, our prayers, and our hopes for the future.

It is a strange and tragic turn of fate that our generation, which has been responsible for so much progress when compared to the past centuries, should now be faced with so many thorny issues and find itself with so little moral and spiritual intelligence to cope with them. Never has there been such wealth in the hands of so many people. Never before has so much money been expended for basic living needs, luxuries and amusements as well as for the construction of roads and buildings. Our cities are colossal beehives. Out of all of this we may see a parallel between our period and that of the Roman Empire, as portrayed by Dr. Will Durant in his history, *The Age of Faith*, which covers a period from the early 4th to the middle of the 13th Century. Brilliantly he describes conditions in Constantinople, the new capitol of the Roman world. The era was one of pomp and glory. The Church had taken over the political government and exercised sole authority on practically every question that arose. Religion was a part of the general picture. However, over against these conditions, there was widespread economic exploitation of the public. Officials were bought and sold. Moral corruption, debauchery, degeneration, violence, murder and crimes of all sorts were prevalent. The old standards of living had given way and no new code of practical ethics had been developed. Cheating and stealing were commonplace in public life and among the highest officials. In the community no one could trust his neighbor. In fact, there was almost a complete breakdown of traditional morality. Nothing seemed to be able to stop the evil course that was driving society headlong toward destruction.

The chief factor that led to the breakdown of government, civilization and morality was war — the same old enemy that has stalked mankind since the earliest pages of history. Rome conquered the world in her day. Then came the invaders from the outside, the Barbarians, who time and again overran Rome and finally brought about its destruction. In this period ancient religions disappeared, or at least

the worship connected with the religions in the East was neglected. Every attempt to reconstruct them failed. The Jewish faith continued, and even after the destruction of the temple and the scattering of the people, Judaism reestablished itself in various parts of the Eastern World. The Christian Church, in the meantime, spread and carried out its mission on a broad scale and had wide influence; but in much of its preaching the establishment of moral principles was subordinate to doctrinal issues. Bitter controversies arose, followed by hatred, cruelty and warfare. Many of the causes of war were nurtured by these very doctrines. With Christianity something new came into the world, but with its increase in power came disorder and serious losses, both moral and spiritual.

The Council of Nicea called by Constantine met to frame a creed and, although it succeeded, the document produced was adopted only after a most disorderly and shameful exhibition of hatred and even physical violence. The late Sir Henry Lunn in a volume on church unity cites a letter from one of the church Fathers who was present at Nicea. In this letter he described the outbursts of anger at the Council and said: "Some of the most august bishops in their zeal did kick out at each other like wild asses in the desert."

Mohammedanism, founded in the 7th Century, made a very wide advance against Christianity. From this time there were four major types of religion: Judaism, Catholicism, Byzantine Christianity, and Islam. These religions preached their doctrines, and while they held their devotees together, they did little toward improving moral and ethical standards. Human life was cheap. Squalor and misery were everywhere. Apparently no serious efforts were made to win their rulers to accept the responsibility of establishing a new way of life for their people. The religion of Mohammed spread widely and exerted great influence through its preaching the doctrine, "One God — one prophet" and prayers five times a day required of every follower. Its wise men revived the arts and sciences, and explored new realms of learning. Their scholars were noted for their knowledge and skill as teachers. Their mathematicians gave us our cardinal numbers, and the tradition is (although it has been vigorously denied) that Moslem professors from the University of Cordova, Spain, visited England and helped to establish Oxford University. At the same time, the Islamic armies

won battle after battle, and swept through Spain into France. In 732 Charles Martel won the battle of Poitiers and thus saved "the Christian religion in Europe."

The world today is living in an ethical and moral atmosphere similar in many ways to that earlier age. The main differences are to be found in the size and scope of our world and the multitudes of people involved, and in the increase of knowledge and modes of communication. One of the greatest paradoxes of our time is that while we have learned more about our earth and it has grown larger to us, at the same time it has grown smaller. During our lifetime Russia has been described as the "hermit nation." Now she has emerged into such importance that what she does or does not do, or threatens to do, has a most important effect on our whole future. Other nations that have held commanding positions, (through no fault of their own), have lost in the struggle for leadership, and today the United States holds first place among the nations of the world. However, we are all too prone to forget that it was not altogether the genius of our forefathers that led them to settle and make the United States great. The restless trend of civilization toward the West is apparently a part of some Divine plan. Men and women from all nations and all parts of the world contributed their share and settled in the wide spaces of North America.

Science, exploration, and education opened up many secrets. We, the people of the United States, have embraced the best of the old cultures and some of the practices that men in other countries have abandoned. When we speak of our power, our wealth and our "know-how," we are very likely to forget that the America we know is made up of people from every part of the world, and that together we have all contributed to the building up of our civilization. In an early day most of the people living in the Northwest Pacific Coast area felt closer to Russia than they did to Great Britain or Spain. All three were then contending for mastery of that area. As a memento of the past in California there is the Russian River — so named from a Russian settlement established there on its banks early in the 1800's. People from all countries helped to achieve the prosperity that is ours today.

We pride ourselves on being a religious nation; but while we recognize religion in our Constitution and have God's name on our coinage, there is at the present time a woeful breakdown of our most

fundamental moral principles. There never has been so much crime, so much juvenile delinquency, so many murders, assaults, robberies, burglaries, larcenies and thefts, as reported in our newspapers day by day. This is true not only in the larger cities, where juvenile delinquency is particularly bad, but in all communities, smaller villages, rural districts, and on the highways and roads.

How can we account for this wave of crime and lawlessness? There seems to be very little remaining of the stricter morality of an earlier day. Perhaps the reports and wide publicity given by the newspapers and radio of the crimes committed make us more aware of the situation we face. When we learn that adults, men and women, apparently reputable citizens of their communities in which they live, are found guilty of perjury, misrepresentation, embezzlement, defalcation, and other crimes, we are forced to face the bare facts — ugly as they may be. Where have we failed? Where did we lose the trail? The motion pictures, television, cheap books, so-called “comics,” sensational reporting in the daily and weekly press, and illustrated magazines depicting crime and violence are among the inciting factors. Our penitentiaries and jails are filled to overflowing. The outbreaks and riots in prisons throughout the country have been all too prevalent, and the basically caused by over-crowded conditions. According to statistics, too large a number of those who are incarcerated in prisons were brought up in homes where the family had some connection with a church. I wonder, and I suspect we all wonder, why it is that the church has not done more preaching such as that of an earlier day, when it laid the questions of right and wrong on the line? Why does it not exert more influence on the conduct of its adherents?

The issue before us today is the question of national security. We cannot afford to underestimate the threat of communism to our democratic way of life. Russia and her satellite nations are real enemies of liberty and their force must be met by armed force. On the other hand we cannot depend on material force alone. We must continue to give more and new emphasis on the homely virtues of truth, honesty, love of God, and love of our fellowman. Our own country is not alone in danger. This danger is practically universal. While we need might and power, at the same time we need to feel the truth of the saying that

“Thrice is he armed that hath his quarrel just
And he but naked though locked up in steel
Whose conscience with injustice is corrupted.”

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The responsibility for a better application of ethical principles rests upon the individual, the parents, the homes, and schools, and, above all, the churches. We cannot build "one world" unless we put into the foundations the old moral codes that are embodied in the Ten Commandments of Moses and the Sermon on the Mount.

There is no doubt that there is a new trend of thought and a definite turning toward religion throughout the world. It is to be hoped that this new revival of interest will be more than a mere safety device — that it really means that men and women everywhere have come to realize that a materialistic and temporal good is not enough, and are turning to God for help and guidance in these trying years.

My associates will stress in their reports our educational work, our speaking campaigns in cooperation with the churches and other religious groups, as well as secular agencies interested in the promotion of goodwill, understanding among nations, and world peace.

The main items in our specific program are as follows:

1. Full and hearty support of the United Nations and its related agencies and their activities. The best and only hope for peace and the avoidance of war depends upon it. What enormous responsibilities it carries! War and preparation for war are thousands of years old. The United Nations, which embraces almost universal membership, is only a little over seven years old! Our particular interest, aside from helping to support and help defend the United Nations itself, is in the work of its Commissions dealing with education, mutual assistance, and human rights. The Church Peace Union has the status in the United Nations of an accredited non-governmental observer.

2. Cooperation in every hopeful and realistic plan designed for the reduction of arms and armaments commensurate with efforts now being taken to help safeguard the security of our nation and the rest of the world from the danger of war and its dire results.

3. Cooperation with every effort to bring about, through the United Nations, an International Conference on World Trade. World trade is essential to world peace. It has been called the "blood of a healthful world order." It has also been called a "two-way road." Our principal difficulties and disputes at present with the Soviet Union

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are at least fifty per cent based on economics, commercial interests, and world trade. Just reciprocal trade agreements might very well pave the road to a successful, worldwide disarmament conference.

4. Continue our cooperation with all the other organizations in support of the United Nations. At present we have close affiliations with about a hundred such groups.

REPORT OF THE ASSISTANT SECRETARY

JOHN R. INMAN

Administration

The executive staff wishes to express its gratitude for the loyalty and cooperative spirit shown during the past year by the members of the office staff. Most of the staff has been with The Church Peace Union over a period of years. This is not only indicative of the good relations existing between the executive and office staffs, it makes for cohesive and smooth operation.

The returns of the endowment have for the past two years been unusually high. We have, however, been cautious in expenditures and have managed to finish the year with a cash balance of slightly over \$20,000.00. This is the best position in this respect that the organization has been in since 1942.

Liaison

The Church Peace Union has steadily increased its prestige with the United Nations Secretariat, the United States Mission to the United Nations, the Department of State, and other organizations. The Assistant Secretary has served as President of the National Peace Conference, as Chairman of the Church Committee of the National Citizens' Committee for United Nations Day, and as Vice Chairman of the Conference Group of National Organizations on the United Nations. At present he is Chairman of a special committee of the Conference Group which is studying the long-range educational programs of organizations interested in the United Nations.

The Church Peace Union is an accredited observer to the United Nations and participates regularly in background conferences with UN personnel. As a non-governmental organization consultant of the Department of State we have maintained a close relationship with that body. With the inauguration of a new national administration there is no reason to fear that this close relationship will diminish. Indeed, there is hope that the consultative process may be refined and broadened. The Assistant Secretary was one of a delegation of eight which discussed with Secretary of State Dulles and Ambassador Lodge the future role of non-governmental organizations in regard to the formation of foreign policy and its interpretation to the public. In October, as one of a five man delegation, the Assistant Secretary heard President Eisenhower intimate a similar desire.

Speaking and Discussion Leadership

As a member of the speakers panel of the American Association for the United Nations, the Assistant Secretary has spoken before and led discussion groups in local AAUN chapters. He has in the past year addressed groups in churches and synagogues, public schools, interfaith councils and veterans groups. He was the principal speaker of the International Relations Forums of the Disciples of Christ held at Transylvania College and the College of the Bible, Lexington, Kentucky. In The Church Peace Union workshops it has been his task to discuss the political activities of the United Nations and United States foreign policy.

Following is a list of organizations in which the Assistant Secretary has participated or in which he holds membership:

American Association for the United Nations
American Citizens' Committee for Foreign Aid (advisory)
American Academy of Political and Social Science
Conference Group of U.S. National Organizations on the UN
International Program Exchange, Inc. for Western Europe
(sponsorship and advisory)
National Citizens' Committee for United Nations Day
National Peace Conference

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Parent Teacher Association, local chapters (advisory)
 Society for Prevention of World War III (advisory)
 United Nations Youth League of Long Island (Director)

Distribution of Literature

The following quantities of literature were distributed by The Church Peace Union during the year 1952:

<i>Annual Report of the Secretaries</i>	766
<i>Religious Ethics and the Politics of Power</i>	2,410
<i>Religious Faith & World Culture (Symposium)</i>	1,324
<i>Reprints in Christian Science Monitor</i>	10,880
<i>Toward a Free World</i>	14,897
<i>Toward a Free World Community</i>	11,552
<i>United Nations Week, 1952</i>	108,380
<i>What Can Unite the World?</i>	2,428
<i>What We all Believe</i>	1,879
<i>World Alliance News Letter</i>	113,330
<i>Miscellaneous Church Peace Union Publications</i>	4,154
<i>Publications of Other Organizations</i>	4,722
<hr/>	
<i>Total</i>	276,722

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REPORT OF THE EDUCATION SECRETARY

A. WILLIAM LOOS

The annual report of the Education Secretary is divided into two parts: (1) the work of the Education Department during 1952 and (2) a report on the Latin America Catholic Congress on Rural Life Problems held in Manizales, Colombia, which the Education Secretary attended as an observer.

1. *The Work of the Education Department in 1952*

The Education Department during 1952 continued to focus attention on leadership training activities.

Seminars and Workshops

The following seminars and workshops were held during 1952: (1) A Merrill House seminar. (2) The Indiana United Nations workshop series. (3) The Cornell University one-day seminar. (4) The Teaneck, New Jersey, one-day institute. (5) The Vermont United Nations workshop series. (6) The Latin American Institute. The Vermont series worked out unusually well, especially with respect to the number of representatives from various religious groups and the regional coverage of the state. There were a considerable number of newspaper stories on the Vermont workshops. In Brattleboro the entire day's proceedings were taken down by tape recording for later use by community organizations. At St. Johnsbury Dr. Samuel Guy Inman's address was recorded for broadcast at the local radio station.

Seminars for 1953 have been arranged as follows: January 27th, an afternoon workshop at the Indiana State Pastors' Conference at Fort Wayne, Indiana; February 11th, an afternoon and evening seminar at Andover Newton Theological School, Newton Centre, Massachusetts; late April, a series of UN workshops in the northern part of Wisconsin. The workshop at Andover Newton represents the first seminary which The Church Peace Union team will visit. If this seminar works out well, the staff hopes to organize United Nations workshops at other seminaries throughout the country. To hold a

second series in Wisconsin will be an experiment. Our workshop team did not touch the northern part of Wisconsin two years ago. Therefore, we consider it important to accept the invitation to return to this state, to conduct workshops in four or five small communities, to which we had been invited to come on our first trip to the state. In the fall we plan to arrange a series of workshops in another state and also a workshop at another seminary. Members of the Education committee have suggested Maine and California as two possible states, and the Iliff School of Theology in Denver as a possible seminary. It was also suggested that it might be useful to approach the Governor of a state for support when conducting a state-wide series of workshops.

Publications

Six Church Peace Union and World Alliance publications are "live," that is, publications in stock for several months or years that are still in demand. These publications are: (1) *What Can Unite The World?* by Kathleen W. MacArthur. (2) *Religious Ethics and the Politics of Power* by Vernon H. Holloway. (3) *The Nature of Man*. (4) *The Church Peace Union: What It Is and What It Does*. (5) *Religious Faith and World Culture*. (6) *United Nations Week Leaflet*.

The Education Secretary worked on several other publications during 1952: (1) The Church Peace Union number of *The Witness*, the December 18th issue. In this issue appeared a long news story on the work of The Church Peace Union and World Alliance with emphasis on seminars, together with pictures of our various activities. In addition it included an article by the Rev. George B. Ford and another by Isador Lubin, the latter a reprint from the *News Letter*. In view of the illness of the editor, Dr. Reinhold Niebuhr, the Education Secretary was the guest editor for the winter issue of *Christianity and Society*. This issue deals entirely with world affairs and United States foreign policy. (3) During the past year the Education Secretary approached the editor of *Advance* with respect to his making in this denominational journal a much greater emphasis on the United Nations System. Because of this request, the Education Secretary was asked to write three articles for *Advance* during 1952, two dealing specifically with the United Nations and the other concerned with the retirement of Ambassador Warren R. Austin as chief of the U.S. Mission to the UN. It has been suggested that members of the Education Committee might be willing to approach editors whom they know

personally, asking them to give increased coverage to United Nations affairs.

The following publications were approved for 1953 by vote of the Education Committee: (1) *A Free World and Its Spiritual Foundations*. (2) A leaflet describing all our publications. (3) A compilation of official statements of religious bodies on the United Nations System. (4) *United Nations Week* leaflet, May 1953. (5) *Religion and the United Nations*. (6) John Bennett — *The Church Between East and West*. (7) Justin Wroe Nixon — booklet on the United Nations. (8) A booklet by Leslie T. Pennington. (9) A leaflet to answer the attacks being made against the United Nations, to be brief, factual, documented, and without editorial opinion. This leaflet shall be given priority over other publications. (10) A booklet on Latin America, growing directly out of the recent Latin American Catholic Congress on Rural Life Problems which the Education Secretary attended as an observer, perhaps to be written by Bishop Manuel Larrain of Talca, Chile.

World Alliance News Letter

During 1953 the staff plans to develop a program which will, it is hoped, increase the number of paid subscriptions to the *News Letter*. Trial subscriptions will be sent to registrants in the United Nations Workshops, and an effort will be made to place the *News Letter* in many seminary and public libraries throughout the country. During the past year several *News Letter* articles have been reprinted in other journals.

Liaison with Other Organizations

During the past 18 months the Education Secretary has been working with the U.S. Commission for Unesco. He was Chairman of the Religious Organizations Division for the National Unesco Conference at Hunter College in January, 1952. In the fall of 1952 the U.S. National Commission requested him to ask The Church Peace Union for a year's leave of absence (during 1953) for full time work with the Commission, specifically to help in organizing regional conferences throughout the country. After conferring with Dr. Atkinson, Mr. Inman and The Church Peace Union Executive Committee about this matter, he decided that he would not ask for a year's leave of absence but would agree, with the consent of the Executive Committee, to act

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as a consultant for the U.S. Commission for Unesco, to help in the organization of regional conferences and also to attend some of the conferences with a view to evaluating them.

The Education Secretary was recently elected Chairman of the Board of Trustees for the Shawnee Leadership Institute on World Problems. The joint Education Committee has in the past expressed concern that The Church Peace Union and World Alliance were not doing more work with young people, and in the Education Secretary's judgment it will be most valuable to concentrate his time and energy on one organization like the Shawnee Institute.

The Education Secretary is an active member on the International Relations Committee of the Council for Social Action, and is chairman of the Editorial Board for *Social Action*. He is also chairman of the International Relations Commission for Christian Action (an inter-denominational organization under the honorary co-chairmanship of Reinhold Niebuhr and Liston Pope).

Library and Information Service

The re-organization of The Church Peace Union and World Alliance library will, it is hoped, be completed this coming summer. At present there are some seminary professors and others who occasionally use our library. The library may be used more in the future because it is being listed with the Conference Group of Non-Governmental Organizations. A considerable number of requests for various types of information about the UN and world affairs come to us. The Church Peace Union and World Alliance are really not equipped to handle any more. As it is, with our small staff, it is difficult to meet adequately all the requests for information.

2. Latin American Catholic Congress on Rural Life Problems

How can we make the ethical imperatives of the Christian Gospel relevant to the day by day life of people? How can we more effectively apply Christian principles to the social and economic trends of an entire continent?

These questions were the focus of discussion at a momentous conference that convened at Manizales, Colombia, from January 11th

to 18th, — the Latin American Catholic Congress on Rural Life Problems. When we remember that of the 160 million population in Latin America, more than 70 per cent live on the land and at least 95 per cent are Roman Catholic, we can understand the potential importance of a conference primarily designed to make religious principles relevant to the socio-economic problems of the people. The value of the conference itself will be multiplied many times because of the follow-up work now being developed to implement the conference findings.

The conference was sponsored by the International Catholic Rural Life Movement, which is under the general direction of the Rt. Rev. Msgr. L. G. Ligutti, Executive Director of the National Catholic Rural Life Conference (USA), and his associate, Rev. William J. Gibbons, S.J. 610 registrants from 24 countries attended the Manizales Conference. Only two of the smaller Latin American nations were not represented. Twenty-four bishops from seven countries, including four archbishops, took part in the conference sessions. It is worth noting that only about 45 non-Latin Americans attended the conference. Twelve Protestants and two Jews participated in the meetings.

The Apostolic Nuncio to Colombia, Archbishop Antonio Samoré, stressed at the opening session, the immediate and urgent need of giving vastly more attention to the economic and social welfare of rural people, most of whom in Latin America are extremely poor. At the same time better spiritual care should be developed for them. Most of the world's rural people, the Archbishop pointed out, have not yet shared proportionately in the benefits of technical progress: they have remained on the fringes of civilization. The neglect of these rural dwellers in their social and economic needs can spell the decline of our civilization, just as it did for the Roman Empire. A healthy family life, the basis of a sound civilization, cannot thrive on the ignorance, disease, poverty and hunger now all too prevalent in wide areas of Latin America.

Archbishop Guadencia Ramos of Manaus, Brazil, underscored the profound social changes already taking place in rural Latin America. "Reform will go on with us, without us, or against us," he said, thus indicating the importance of Church participation in the process of change.

Among the subjects discussed at the plenary sessions by leading

churchmen, rural pastors, and agricultural specialists were the following:

(1) *An analysis of the significant differences among various Latin American countries with respect to rural conditions.* Some countries are suffering from dense rural populations and do not have adequate means of livelihood. To promote migration from these over-populated areas to countries which could absorb considerable farm population would help to increase the food supply and promote economic development, in addition to giving such immigrants an opportunity to achieve a higher standard of living. (The relation of this subject to immigration from abroad was fully discussed at one of the commission meetings under the leadership of Mr. James Norris, Director of the International Catholic Migration Commission, and Sr. Roberto Marcenaro Boutell of Buenos Aires, formerly with UNRRA and the International Refugee Organization.)

(2) *Methods of helping farmers to help themselves*, such as co-operatives, credit unions, farmer's organizations of various types, ways of providing credit for the small farmers, technical assistance arranged jointly by local governments, the United Nations Food and Agriculture Organization (FAO) and the Point Four program, etc.

(3) *The natural resources of Latin America* — their richness and diversity, their adequate use, and the vast possibilities of their development. Emphasis was laid upon the fundamental right of human beings to have free access to natural resources.

(4) *Fundamental education*, ignorance being at the heart of all other difficulties. For example, the "radio priest of Colombia," Father Joaquin Salcedo, explained how he set up radio schools at hours suitable for farmers and their families. In these schools basic literacy instruction was given, as well as technical training in modern agricultural methods. The use of visual aids was stressed.

(5) *Land tenure.* Excessive concentration and under-use of vast areas of land has led to social disintegration, inadequate production of food and, in general, extremely low living standards. A fundamental problem in Latin America is the establishment of an equitable system of land tenure for small farmers. Land ownership and decent living conditions are powerful counterbalances to unrest among the rural population and to excessive migration to cities. It should be noted that

in Colombia the vast majority of the farmers are of the family type, and ownership and operation of the fincas is widely distributed.

(6) *Church land holding in rural Latin America.* The Catholic Church owns only .0018 per cent of the rural property in Colombia, in terms of value; and less than .0097 per cent in terms of number of farms. The total value of farm property in Colombia was estimated at four billion, 400 million pesos. The value of rural property owned by Church institutions is just under eight million pesos (18/100th per cent of the total). In all but three or four South American countries, Church land holdings are close in percentage to those mentioned above for Colombia.

(7) *Mobilization of the religious forces to give vigorous moral support to the programs designed to lift rural life standards.*

The afternoon Commission meetings dealt comprehensively and in detail with such immediately important subjects as: (1) the role and training of rural women, (2) rural housing, (3) cooperatives, (4) flight from the country, (5) the natural resources in Latin America, (6) the programs of FAO and Point Four, (7) immigration, (8) fundamental education for better farm living, (9) rural publications, films, radio, (10) the work of North American religious orders in Latin America, (11) alcoholism, (12) methods of reaching the indigenous population.

Some eight or nine Point Four technicians and one representative of the UN Food and Agriculture Organization took an active part in the conference. There was considerable opportunity to become acquainted with them, and one afternoon the conference delegates visited some coffee farms and the Chinchina Experimental Station of the Coffee Growers' Federation, where several of the Point Four technicians are working.

The Education Secretary was most favorably impressed with all the technical assistance workers whom he met in Colombia. They are accepted by the people, and live and work with them. There was no evidence of so-called "big-house" living, a criticism often levelled at some of our Point Four technicians. These men have learned Spanish well enough to communicate readily with the Colombian people. They use the demonstration method which now has become routine with

most of the technical advisors sent out under such programs as UN Technical Assistance, Point Four and the Colombo Plan. At the experimental station, for instance, we saw small coffee trees growing, in different sizes and in various conditions of health, because of varying chemical treatment given to the soil. The result of such experimental work will, when carried to the small coffee farmers, help greatly to increase the crop yield. In this way the coffee farmers are being helped to help themselves.

While on the trip to some coffee farms, conference delegates had an opportunity to survey the work being done by the Colombian Coffee Growers' Federation, a kind of producers' cooperative. The Federation realized, some years ago, that if the farmers are to keep on producing coffee, the primary Colombian export, it would have to raise the living standards in rural areas. At first, during the war years, The Federation officials tried to help the small coffee-growing farmers by direct medical care, thus hoping to keep them in better condition and improve their level of life. (The average life expectancy in Colombia is 37; the average for all Latin American countries is 40.) They quickly found that incidental medical care did not strike at the heart of the problem. Well ventilated but screened housing, fresh running water, and a sanitary environment was needed much more. The Coffee Federation then started building houses for farmers desiring them, but found reluctance until example created greater interest. Today there is keen competition to get the better housing with Federation aid. Rammed earth houses, with running water, wood floors, several bedrooms, bath, kitchen and porch are now being built for as little as \$1000, or \$1500 for a better type house. Low cost housing is the result of research and the careful use of local materials, keeping expenses at a minimum. Since 1947 the Federation has built 6000 new houses for small farmers and has renovated 2000 more houses. The small farmer pays 20 per cent of the total cost and the Federation pays the balance.

Bishop Manuel Larrain of Talca, Chile, was the eloquent prophet of the Latin American Catholic Congress on Rural Life Problems. He carefully analyzed the condition of the rural proletariat and Christian responsibility for improving their lot. "When we are unfaithful to the social ideals of our faith," he declared, "the whole world suffers from our infidelity." The Christian doctrine of property is opposed to the collectivism of Marxism, and respect for individual human per-

sonality is opposed to the mistreatment of human beings as mere economic tools or as part of a formless mass. There must, the Chilean Bishop emphasized, be an increasing development of democratic participation in political decisions.

Bishop Larrain explained that an examination of conscience is necessary regarding the application of Catholic social principles to the problem of the rural working classes of Latin America. The social doctrine of the Church represents the expression of the essential prophetic sense of Christianity. While there is a propertyless proletariat, there will not be a social order worthy either of the name "order" or "Christian." To transform the world, the Bishop states, it is first necessary to transform man. Basic to such transformation is social and economic revolution. This implies continuing change in the direction of social justice and charity. Christians, by even appearing to ally themselves with those responsible for injustice, betray their faith.

Bishop Larrain's words point to the heart of this Catholic Congress — the continuing application of Christian principles to the socio-economic life of the people. Every priest should have a thorough background in sociology and economics, one commission member reiterated. We must stop having religion in one groove, another commission member said, and socio-economics in another.

The Education Secretary's experiences in Colombia were most heartening in at least two respects: (1) to participate in this widely representative conference where the focus of attention was on ways and means of making spiritual principles relevant to the day to day problems of the people — where religious principles were continually being related to the social and economic development of the bulk of the Latin American population; (2) to see the high caliber of the Point Four technicians and to observe in action the extremely significant program they are carrying on, aimed to help the Colombian people to help themselves.

There are vast and revolutionary social and economic changes taking place today, not only in Latin America but throughout the world. They cannot be stopped but they can be channelled constructively. This Latin American Catholic Congress demonstrated the decisive responsibility of the Church in this channelling process.

THE CHURCH PEACE UNION

REPORT OF DR. WALTER D. HEAD

FOR THE AMERICAN BRANCH OF THE WORLD ALLIANCE

This last year has brought about closer cooperation between The Church Peace Union and the World Alliance — the two organizations, for the most part, are functioning as one group. The educational program includes joint publication of the *News Letter*, and the functioning and coordination of the Education Committees of both organizations.

The World Alliance has cooperated in a number of seminars during the year. One of these was held at Bergen Junior College, Teaneck, New Jersey, on November 11, under my direction. This conference proved to be a real success. Dr. Loos and Mr. Inman helped in the arrangements. There were between fifty and sixty participants at the morning session; a similar number at luncheon; and a somewhat larger group in the afternoon. No resolutions were passed and no votes were taken, but the general discussion was lively and to the point, as stated in the program: *The Pattern for Peace — 1952*. The members of some eighteen churches and various religious faiths were present at the meeting.

We have also kept as close contact as possible with the work of the United Nations and its specialized agencies, and during the year I attended not only numerous sessions in New York, but two sessions in Washington; one under the National Citizens' Committee for United Nations Day, and the other under the State Department.

Following the November meeting at Teaneck several of those who were present called me up and asked why more meetings of that type were not held. I replied that the only reason I knew of was because of our comparatively small staff and our limited facilities for taking care of group meetings outside of New York. It would seem to me that if during the year more of these can be arranged, it would be distinctly advantageous to the cause, and should serve to interest more people in the work of both The Church Peace Union and of the World Alliance.

At the Annual Meeting we added five new names to the Executive Committee, as follows: Rev. Harvey Hoffman, Mrs. Elsie Jensen,

THE CHURCH PEACE UNION

Mrs. A. Thorndike Pike, Dr. James Sheldon, and Mrs. Harrison Thomas. It now consists of its full compliment of twenty-six members.

In closing, may I say that I, in common with many other observers of the passing scene, feel that there is a distinct renaissance of feeling of the importance of religion and a conviction that the only way to a peaceful and happy world is on the basis of sound moral principles. The World Alliance was founded for the purpose of bringing together religiously minded people of all faiths throughout the world in a common effort to make our world a friendly world — free from war and the threat of war. Speaking for the American Council, we believe there still is a very definite role for it to play in our national life. The character and extent of this influence is limited only by the amount of faith, energy, good judgment and money which can be put into developing it.

REPORT OF CANADIAN BRANCH OF THE WORLD ALLIANCE

DR. C. E. SILCOX

Dr. Silcox reports an extremely busy year. He had definite commitments for writing articles, speaking, and carrying on the work that was initiated by our central office and the Canadian group some years ago. Dr. Silcox maintains a very close relationship with the Canadian churches. Canon Judd, chairman of the Canadian Branch, in his reports indicates the value of the work of the Alliance. There have been a number of international conferences held between Canada and the United States. We hope to hold another conference sometime during 1953, preferably in October or November.

THE CHURCH PEACE UNION

REPORTS FROM DR. ANDRÉ D. TOLEDANO

ON THE ACTIVITIES OF THE INTERNATIONAL OFFICE

IN PARIS, AND THE BRANCHES IN EUROPE

Whereas the preceding year had been one of "beginnings" this year has been undoubtedly one of gains in our work. Your Secretary has arranged to call a meeting of representative French personalities in France to discuss practical means of carrying out Pasteur Jézéquel's proposal for an Interfaith Conference. On my return from the south of France at Easter I stopped at Lyons and made a call on Archbishop Gerlier. He was most cordial and evinced real interest in the program of the Alliance, and promised his full sympathy in his diocese in support of our efforts.

At Whitsuntide I gave a lecture on the Alliance at an ecumenical meeting held at Bolbec, Normandy, which was attended by a number of priests, as well as representatives of the Protestant clergy. The members of the conference were highly responsive to our ideals. I distributed our French pamphlets. In November I spoke twice in Paris, once for l'Alliance Universelle des Croyants, and once at Foyer Marc Sangnier. I have seldom had such appreciative audiences.

My lecture in German at Passau on September 21 was quite a success and most encouraging. There is a real and new interest evident in Western Germany, and it is altogether possible that if we had the funds a branch of the Alliance could be started there, which would be very effective. I was asked to address an ecumenical meeting at Stuttgart, Germany, during the Unity Week, but could not accept owing to lack of means.

At the invitation of the European Youth Campaign I spoke at Middleton Camp, near Edinburgh, Scotland. There were about 300 people from some 30 European nations. After my lecture many of them came and asked me further questions concerning the World Alliance.

Although we are faced throughout the world with the most serious problems and need all the guidance that is possible, there is still hope that religion and religious leaders in all nations can exert a great and saving influence. I pledge my word to the fulfillment of my obligations as far as possible.

British Branch

The relationship with the World Congress of Faiths in England has been a happy one. I have kept in close touch with the program which is really a part now of our general world movement. I attended their conference held the last last week in July at Cambridge University, where I spoke and had the honor of taking the chair at a lecture given by Madame Davy of Paris. Dr. Atkinson gave the final address which was very favorably received.

I have found that our contacts by mail as well as visits have been very helpful to our work, and I have reason to believe that there is a growing appreciation of our cooperative efforts. In the report given by Baroness Ravensdale, the chairman of the executive committee, she tells of the development of the work of the British group. In her report she reports on conferences that have been held in Manchester and Sheffield, and also in Cambridge and Birmingham. No one could have been present at the meeting in Cambridge without feeling the sincerity of the group and the hopefulness in their work. We have been discussing the possibility of organizing a meeting with as many of our groups as possible to be held in Amsterdam sometime in September. It is hoped that through this conference new vitality can be given to our joint work in Holland.

Italian Branch

During the year I discussed with Dr. Gay, president of the Italian Branch, the possibility of arranging a series of lectures in the hope that we could establish other centers in Italy, but the only favorable time would have been after the long vacations and my other responsibilities made it impossible for me to follow through with the plans until after October. On my return I visited with Dr. Gay at Pinerolo and talked with him at length concerning new activities of the European center. Among other things we discussed the proposal made by Pasteur Jézéquel that the World Alliance in Europe should take the initiative in calling an inter-religious conference to seek ways by which the leaders could work together in behalf of world peace. Dr. Gay gave his full agreement to such a plan. If the proposal of the French Branch of the Alliance shows signs of success, we will then propose that similar attempts be made in other countries.

French Branch (Report submitted by Pasteur Jules Jézéquel)

The activity of your representative during the year 1952 has mani-

fested itself in defferent ways, but especially in the Publication of L'AMITIE INTERNATIONALE, quarterly Bulletin of the French Branch of the World Alliance. This activity, of course, has a spiritual side, of which it is difficult to give a definite statement. For this reason I am obliged to principally show the more material and practical side of my work. This work mainly consists in the publication of our Bulletin. This is sent to influential persons, inside and outside the Catholic and Protestant churches and the synagogues. There are reasons (received letters and testimonials) to believe that the Bulletin is read with interest. During the present year my articles have been wholly directed toward one aim: to develop religious feelings of harmony and peace through the full respect of human rights.

A certain part of my activity is taken up by my collaboration with several organizations, especially the Committee of the French Federation of Associations for the United Nations. I am also the representative for my region of the Information Centers of the same organizations. In these groups I am in touch with spheres of a wide scope, and this allows me to spread information about our actions and methods.

Indian Branch Secretary A. A. Paul of Madras writes:

The last year was a busy one — with my office in Madras and the writing, travel and speaking and organizing new chapters and helping to strengthen our “International Fellowship.”

I attended and took part in the program and discussions of the “International Conference on Social Work” which was held in Madras in November. There were present about 400 delegates from foreign countries and well over 1,000 delegates from India. The meeting was a real success.

The Ninth Meeting of the “All India of the International Fellowship” met here in Madras late in December. This organization is the official representative of the Indian Branch of the Alliance. One question discussed was the possibility of arranging a “worldwide conference of religion.” It was agreed generally that the best way to prepare for such a conference or world congress of religion will be to make this undertaking a major part of the programs of the various branches of the World Alliance and its cooperating bodies.

The Church Peace Union has been helping financially with the work of the Fellowship and the World Alliance, and we are happy that new centers are being established and dozens of new and helpful contacts are being made year by year.

REPORT ON AUDIT
FOR THE YEAR ENDED
DECEMBER 31, 1952

CHAMBELLAN, BERGER & WELTI
Certified Public Accountants
92 LIBERTY STREET
NEW YORK

January 13, 1953

BOARD OF TRUSTEES
The Church Peace Union
170 East 64th Street
New York, New York

Gentlemen:

We have audited the books, records and accounts of
THE CHURCH PEACE UNION
for the year ended December 31, 1952 and submit the following exhibits
and schedules prepared therefrom:

EXHIBIT

A—BALANCE SHEET—DECEMBER 31, 1952

Schedule

A-1—Statement of Cash Receipts and Disbursements for the
Year Ended December 31, 1952

A-2—Statement of Principal Cash—Not Available for
Budget—For the Year Ended December 31, 1952

B—STATUS OF REVENUES—FOR 1952 AT DECEMBER 31, 1952

C—STATUS OF APPROPRIATIONS FOR 1952 AT DECEMBER 31, 1952

COMMENTS

Securities and Other Investments:

Stocks and Bonds at Cost	\$1,792,202.32
Bonds and Mortgages	92,831.60
Endowment Cash Awaiting Investment	837.96
	<hr/>
	\$1,885,871.88
	<hr/>

The securities owned, the investment in bonds and mortgages and the cash held for reinvestment were verified by confirmations received directly from your custodian, The New York Trust Company.

The details of your securities and investments are shown in a separate report.

THE CHURCH PEACE UNION

Real Estate Owned—Merrill House—\$108,145.65

This amount represents the purchase price and cost of renovation of Merrill House, 170 East 64th Street, New York City.

Cash on Hand and in Banks—\$21,911.93

The cash on hand was verified by actual count. The cash in banks was verified by confirmations received directly from depositaries and reconciled with the books.

Travel and Expense Funds—\$1,429.00

The imprest funds were confirmed by certificates received from the secretaries. The sundry advances represent deposits with Transcontinental & Western Air, Inc., and Crystal Spring Water Company.

REVENUE

All revenues received have been fully accounted for to our satisfaction. A summary of the revenue for the year ended December 31, 1952 follows:

Revenue received	\$126,128.93
Revenue appropriated	121,800.00
Excess Revenue (Exhibit B).....	<u>\$ 4,328.93</u>

Appropriations and Expenditures

All expenditures for the year ended December 31, 1952 were checked and were supported by duly authorized vouchers. The details of these expenditures are shown in Exhibit C and in summary form as follows:

Appropriations per budget.....	\$ 121,800.00
Total expended (Exhibit C—Column 2).....	<u>115,392.91</u>
Unexpended balances	\$10,716.70
Overexpended appropriations	<u>4,309.61</u>
Unexpended	<u>\$ 6,407.09</u>

Endowment Fund—\$2,023,099.40

The changes in the Endowment Fund for the year 1952 are as follows:

Balance—January 1, 1952.....	\$2,024,387.71
Add: Excess revenues received (Exhibit B).....	4,328.93
Profit on sale of securities.....	237.83
Unexpended appropriation balances (Exhibit C).....	<u>6,407.09</u>
	\$2,035,361.56
Deduct: Write off amount due from World Alliance	
December 31, 1951.....	<u>12,262.16</u>
Balance—December 31, 1952.....	<u>\$2,023,099.40</u>

Respectfully submitted,

CHAMBELLAN, BERGER & WELTI

Certified Public Accountants

THE CHURCH PEACE UNION

BALANCE SHEET—DECEMBER 31, 1952

ASSETS

SECURITIES OWNED AND OTHER INVESTMENTS:

Stocks and bonds at cost.....	\$1,792,202.32	
Bonds and mortgages	92,831.60	\$1,885,033.92
Cash held by New York Trust Company for reinvestment		837.96
		<u>\$1,885,871.88</u>

REAL ESTATE OWNED—MERRILL HOUSE..... 108,145.65

CASH ON HAND AND IN BANKS:

Petty Cash Fund.....	\$ 100.00	
Chase National Bank.....	500.00	
New York Trust Company.....	21,311.93	21,911.93
		<u>21,911.93</u>

DUE FROM WORLD ALLIANCE..... 13.67

TRAVEL AND EXPENSE FUNDS:

General Secretary	\$ 500.00	
Education Secretary	300.00	
Assistant Secretary	200.00	
Sundry Advances	429.00	1,429.00
		<u>1,429.00</u>

FURNITURE AND FIXTURES..... 5,727.27

\$2,023,099.40

LIABILITIES

ENDOWMENT FUND \$2,023,099.40

EXHIBIT A

THE CHURCH PEACE UNION

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

FOR THE YEAR ENDED DECEMBER 31, 1952

BALANCE—JANUARY 1, 1952..... \$ 12,330.02

RECEIPTS:

Interest on investments.....	\$125,758.24	
Miscellaneous receipts credited to appropriation accounts	2,289.23	
Royalties	370.69	
World Alliance	1,024.08	129,442.24
		<u>\$141,772.26</u>

DISBURSEMENTS:

Vouchers paid:

1. Direction	\$27,423.08	
2. Education	36,665.74	
3. Administration	26,981.59	
4. Special Funds	13,607.35	
5. Work Abroad	13,004.38	117,682.14

For Account of World Alliance..... 1,037.75

Payment of Accounts Payable outstanding at January 1, 1952.....	1,240.44	119,960.33
--	----------	------------

BALANCE—DECEMBER 31, 1952..... \$ 21,811.93

This balance is on deposit with:

New York Trust Company.....	\$ 21,311.93
Chase National Bank.....	500.00
	<u>\$ 21,811.93</u>

SCHEDULE A-1

THE CHURCH PEACE UNION

STATEMENT OF PRINCIPAL CASH—NOT AVAILABLE FOR BUDGET FOR THE YEAR ENDED DECEMBER 31, 1952

BALANCE—JANUARY 1, 1952..... \$ 3,377.43

RECEIPTS:

Sales of securities	\$ 2,977.65	
Sales of securities (rights)	941.56	
Redemption of securities	1,017.50	
Payment on mortgages—Account of principal	16,537.50	21,474.21
		<hr/>
		\$ 24,851.64

DISBURSEMENTS:

Securities purchased	\$ 24,006.90	
Assignment of mortgage—Fee	6.60	
Shipping charges for exchange of securities18	24,013.68
		<hr/>

BALANCE—DECEMBER 31, 1952 \$ 837.96

This balance is on deposit with The New York Trust Company.

SCHEDULE A-2

THE CHURCH PEACE UNION

STATUS OF REVENUES FOR 1952

AT DECEMBER 31, 1952

	<u>Revenue Appropriated</u>	<u>Revenue Received</u>	<u>To Be Realized</u>	<u>Excess Revenue Received</u>
Interest on				
Endowment Fund	\$121,800.00	\$125,758.24	—0—	\$ 3,958.24
Appropriated from				
Cash Balance—				
January 1, 1952.....	11,830.02	11,830.02	—0—	—0—
Royalties Received		370.69		370.69
	<u>\$133,630.02</u>	<u>\$137,958.95</u>	<u>—0—</u>	<u>\$ 4,328.93</u>

EXHIBIT B

THE CHURCH PEACE UNION

STATUS OF APPROPRIATIONS FOR 1952 AT DECEMBER 31, 1952

	(1)	(2)	(3)	(4)
		Total Expended to	Status of Appropriations at December 31, 1952	
	<u>Budget</u>	<u>Dec. 31, 1952</u>	<u>Un- expended</u>	<u>Over- expended</u>
1. DIRECTION:				
General Secretary's salary and clerical assistance.....	\$ 14,000.00	\$ 14,632.40		\$ 632.40
Servicing Endowment				
Fund	5,800.00	6,234.05		434.05
Travel and	T 1,000.00			
Committee expense	2,000.00	3,097.79		97.79
Meetings of Executive Committee and Board	T (600.00)			
of Trustees	4,000.00	3,458.84		58.84
2. EDUCATION:				
Education Secretary's salary and clerical assistance.....	20,300.00	20,581.60		281.60
Travel and	T 700.00			
Committee expense	500.00	1,125.11	\$ 74.89	
	T (1,100.00)			
News Letter	11,300.00	10,942.58		742.58
Information Service	300.00	145.90	154.10	
	T (2,500.00)			
Publications	5,000.00	2,411.07	88.93	
Library and Periodicals.....	400.00	544.49		144.49
3. OFFICE AND ADMINISTRATION:				
Assistant Secretary's salary and clerical assistance.....	14,200.00	15,020.80		820.80
Travel and	T 300.00			
Committee expense	500.00	769.53	30.47	
Telephone and Telegraph....	1,300.00	1,351.27		51.27
	T (100.00)			
Furniture and Fixtures.....	600.00	454.67	45.33	
	T (100.00)			
Supplies	1,200.00	1,209.60		109.60
Postage	1,200.00	1,314.72		114.72
	T (300.00)			
Printing and Multigraphing	600.00	336.70		36.70
	T 500.00			
Incidentals	1,000.00	1,508.75		8.75
Financing Fees	200.00	61.00	139.00	
	T (1,900.00)			
Maintenance	6,500.00	4,954.55		354.55

EXHIBIT C

THE CHURCH PEACE UNION

STATUS OF APPROPRIATIONS FOR 1952 AT DECEMBER 31, 1952

	(1) <u>Budget</u>	(2) Total Expended to <u>Dec. 31, 1952</u>	(3) Status of Appropriations at December 31, 1952 <u>Un-</u> <u>expended</u>	(4) <u>Over-</u> <u>expended</u>
4. SPECIAL FUNDS:				
World Alliance (American Council)	2,000.00	2,000.00	—0—	—0—
Conferences in the United States	5,600.00	5,731.67		131.67
Unemployment Insurance....	700.00	764.12		64.12
Federal Old Age Benefits....	700.00	721.30		21.30
Pension Fund	3,200.00	3,016.02	183.98	
5. WORK ABROAD:				
International World Alliance—France	1,000.00	1,000.00	—0—	—0—
Pasteur Jules Jézéquel.....	2,000.00	2,000.00	—0—	—0—
Conferences Abroad	T 4,100.00			
	1,000.00	5,304.38		204.38
Work in India and Far East	2,300.00	2,300.00	—0—	—0—
International World Alliance—England	600.00	600.00	—0—	—0—
Work in Canada.....	1,800.00	1,800.00	—0—	—0—
RESERVE FOR POSSIBLE LOSSES IN INCOME.....	10,000.00	—0—	10,000.00	
	<u>\$121,800.00</u>	<u>\$115,392.91</u>	<u>\$10,716.70</u>	<u>\$4,309.61</u>
	115,392.91		4,309.61	
UNEXPENDED—				
DECEMBER 31, 1952.....	<u>\$ 6,407.09</u>		<u>\$ 6,407.09</u>	

T—Transfers within the Budget voted by Executive Committee—December 17, 1952

EXHIBIT C (Concluded)

